Wm B. Goodwin, Lowell, Mass.

SEVENTH EDITION.

JOULE'S

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(SEVENTH EDITION.)

Directorium Chori Anglicanum.

THE CHORAL SERVICE

OF THE

United Church of England and Ireland,

COMPILED FROM AUTHENTIC SOURCES,

BY

B. St. J. B. JOULE, Esq.,

Fellow of the Genealogical and Historical Society of Great Britain; Honorary Member of the College of Organists, London; and Honorary Organist and Choir Master of St. Peter's Church, Manchester.

LONDON: NOVELLO, EWER AND CO.

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ADVERTISEMENT TO THE SEVENTH EDITION.

The principles which guided the Editor in the preparation of the following arrangement are fully detailed in the Preface to the Quarto Edition. It will, therefore, suffice here to state that the Plain Song (or melody) is given in a pure form, and is placed in the treble, conformably with the practice universally adopted in vocal music, both sacred and secular, and that the words in each part progress simultaneously, the harmonized passages thus permitting the same elasticity with regard to time as the unisonous.

In these respects it differs from the compilation generally known as Tallis's Service. The views which the Editor expressed in 1849, when he brought out his Directorium, respecting this particular setting of the Responses and Litany, are obtaining extending acceptance. For instance, in the Lecture on Church Music, read at the Church Congress, held at Norwich in 1865, the Rev. J. B Dykes, Mus. Doc., remarks, "I cannot but think it unfortunate that at all our Church gatherings, and on all Sundays and Festivals, even in many country churches, Tallis's elaborate harmonies (beautiful as they are) are sung. Here the plain-song is, throughout the greater part, assigned to the tenor voice; and being thus veiled by the superadded harmonies, is neither recognized, nor learned, nor sung by the people. Provided the tenor was sung out by a great body of voices in unison, and the accompaniment kept quite subordinate, all would be well and good. Instead of this, we are condemned often to hear a whole congregation, men and women, trebles and basses, singing Tallis's treble part, which is simply an accompaniment, and the effect is most objectionable. Take (*e.g.*) the Lesser Litany after the Apostles' Creed; or the verse, 'Because there is none other that fighteth for us,' &c. In both these cases, the people's part, with the exception of the last two syllables, is *monotone* throughout. Instead of this, we have them all struggling through a difficult melody, and straining their voices, in one place to reach a high E (or F sharp when the service is chanted in A): and the result is most disagreeable."

But in the modern accepted version of Tallis, not only is the plain-song sometimes placed in the treble, sometimes in the tenor, and at other times completely obliterated, but the number of vocal parts varies from four to five, and a part of the Litany is included, which it is well known Tallis did not set at all, as well as a Response which was not added till some time after the death of the composer, who is made responsible for the whole service. The inevitable conclusion is that the arrangement specially attributed to Tallis, is a spurious, incongruous compilation, which is sure to

mislead the congregation, and the use of which, at all times to be deprecated, becomes preposterously absurd when the choir consists of children only, or, indeed, when any vocal harmony part is more prominent than the plain-song.

The second division of the Creed of St. Athanasius is intended for use in Churches where the Psalms are sung to Gregorian Chants.

It is suggested that the eye may be much assisted in reading across pages 8 and 9,—12 and 13,—12* and 13*,—36 and 37,—38 and 39,—(which, in binding, are not always placed precisely opposite,) by drawing with the pen, lines so as to connect the first with the second section of the verse,—*e.g.*

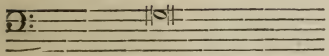
12*		13*
And yet not three— | Lords:	~~~~~~~~~~~~	but one— | Lord.

or the suffrage with the answer,—*e.g.*

36		37
Lord, hear . . . our prayers.	~~~~~~~~~~~~	And let our cry come un-to thee.

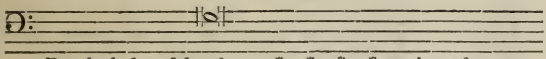
The Order for Matins and Even-Song.

MINISTER.



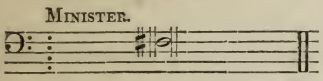
One or more of the Sentences.

MINISTER.

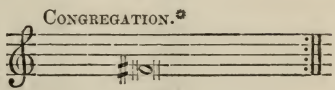


Dearly beloved brethren, o o o o saying after me :

MINISTER.

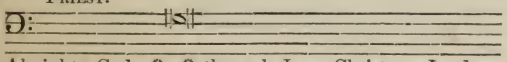


CONGREGATION.*



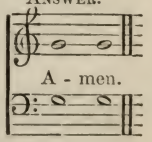
Almighty and most merciful Father;
We have erred, and strayed from thy ways like lost sheep.
We have followed too much the devices and desires of our own hearts.
We have offended against thy holy laws.
We have left undone those things which we ought to have done;
And we have done those things which we ought not to have done;
And there is no health in us.
But thou, O Lord, have mercy upon us, miserable offenders.
Spare thou them, O God, which confess their faults.
Restore thou them that are penitent;
According to thy promises declared unto mankind in Christ Jesu our Lord.
And grant, O most merciful Father, for his sake;
That we may hereafter live a godly, righteous, and sober life,
To the glory of thy holy Name. Amen.

PRIEST.



Almighty God, o o through Jesus Christ our Lord.

ANSWER.



A - men.

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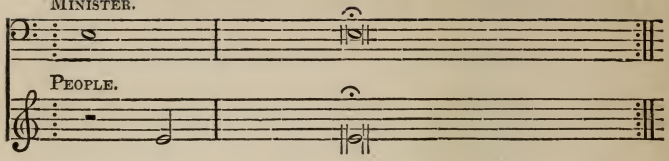
* F sharp is here given as the note upon which the people are to intone, but, of course it will be understood that they must take the same pitch as the Minister, whatever that may be. It may be well to remark that, though a fall of a semitone from the Exhortation has been here adopted, Choral usage varies upon this point; it may therefore be safely left to the option of the clergyman. Each clause is to be repeated *after* the Minister.

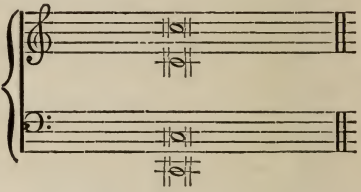
MINISTER.



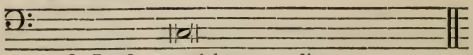
PEOPLE.

Our	Father, which art in heaven,
Hal-	-lowed be thy Name.
Thy	kingdom come.
Thy	will be done in earth, as it is in heaven.
Give	us this day our daily bread.
And	forgive us our trespasses,
As	we forgive them that trespass against us.
And	lead us not into temptation;
But	deliver us from evil:
For	thine is the kingdom, the power, and the glory.
For	ever and ever. Amen.

ORGAN.

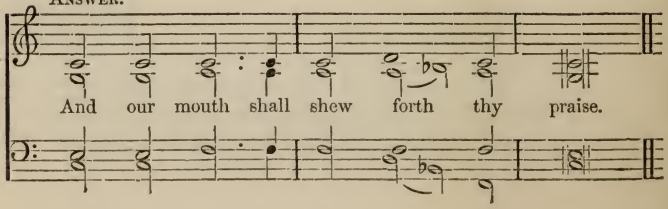


MINISTER.

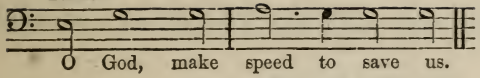


O Lord, open thou our lips.

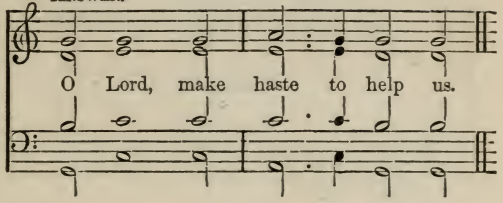
ANSWER.



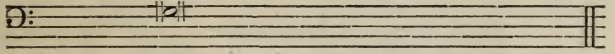
PRIEST.



ANSWER.

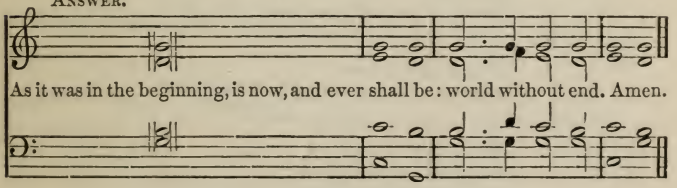


PRIEST.

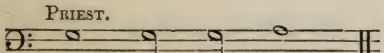


Glory be to the Father, and to the Son: and to the Holy Ghost;

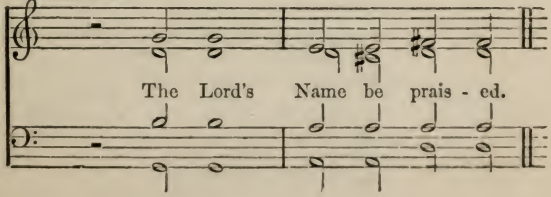
ANSWER.



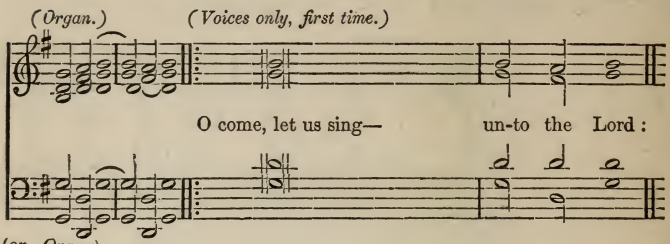
PRIEST.



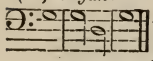
ANSWER.



¶ *At* Matins *only, the* Venite, *except on the*



(or, *Organ*)



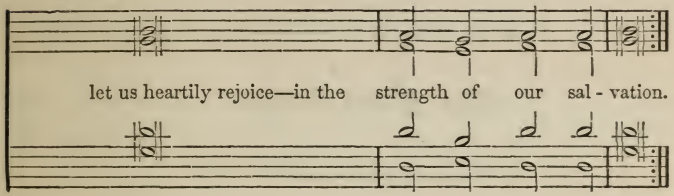
Let us come before His presence—with	thanksgiv -	ing :
For the Lord— . . . . is a	great	God :
In His hand are all the corners—	of the	earth :
The sea is His,— . . . . and	He	made it:
O come, let us worship,— . . and	fall	down :
For He— . . . . . is the	Lord our	God :
To-day if ye will hear His voice, har-den—	not your	hearts:
When your fa- — . . -thers	tempt-ed	Me :
Forty years long was I grieved with this generation,—	and	said :
Unto whom I sware— . .	in My	wrath :
Glory be to the Father,— . .	and to the	Son :
As it was in the beginning, is now,—and	ever shall	be :

¶ *On* Easter-Day, *instead of*

Christ our passover— . . is	sacri-ficed	for us :
Not with the old leaven, nor with the leaven—of	malice and	wicked-ness:
Christ being raised from the dead—	dieth no	more :
For in that He died, He died— .	unto sin	once :
Likewise reckon ye also yourselves to be dead—in-	-deed unto	sin :
Christ is ri- — . . . . . -sen	from the	dead :
For since— . . . . . by	man came	death :
For as in Adam—	all	die :
Glory be to the Father,— . .	and to the	Son :
As it was in the beginning, is now,—and	ever shall	be :

Nineteenth Day of the Month, and on Easter-Day.

(Organ.)



and shew ourselves—	glad	in	Him	with	psalms.
and a great—	King	a-	-bove	all	gods.
and the strength— . . . . of the	hills	is	His		also.
and his hands— . . . . pre-	-pared	the	dry		land.
and kneel— . . . . . be-	-fore	the	Lord	our	Maker.
and we are the people of His pasture,—	and	the	sheep	of His	hand.
as in the provocation, and as in the day of temptation—	in	the	wil-	-der-	ness;
proved—	Me,	and	saw	My	works.
It is a people that do err in their hearts,— for they	have	not	known	My	ways.
that they should not—	en-	-ter	into	My	rest.
and—	to	the	Ho-	-ly	Ghost;
world— . . . . . with-	-out	end.	A-	.	-men.

the Venite, *these* Anthems.

therefore—	let	us	keep	the	feast:
but with the unleavened bread— of sin-	-ceri-	-ty	and		truth.
death hath no more— . . . . do-	-min-	-ion	o-	-ver	Him.
but in that he liveth,— . . He	li-	-veth	un-	-to	God.
but alive unto God— . . through	Je-	-sus	Christ	our	Lord.
and become— . . . . . the	first-	fruits	of them	that	slept.
by man came also the res- — . . -ur-	-rec-	-tion	of	the	dead.
even so in Christ— . . . . shall	all	be	made	a-	-live.
and—	to	the	Ho-	-ly	Ghost;
world— . . . . . with-	-out	end.	A-		-men.

The Psalms

The First Lesson.

¶ *At* Matins, *the* **Te Deum**, *except during Lent, when the* **Benedicite** *is to be sung, to a Service* [*or Chant.*]

¶ *At* Even-Song, *the* **Magnificat**; *or (except on the 19th day of the Month) the* **Cantate Domino**, *to a Service* [*or Chant.*]

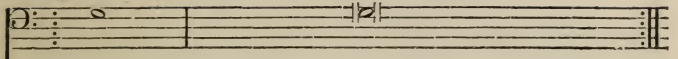
The Second Lesson.

¶ *At* Matins, *the* **Benedictus**, (*except when it shall happen to be read in the Chapter for the Day, or for the Gospel,*) *or the* **Jubilate.**

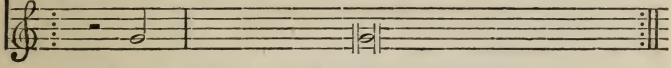
¶ *At* Even-Song, *the* **Nunc Dimittis**, *or* (*except on the 12th day of the Month*) *the* **Deus Misereatur.**

The Apostles' Creed.

MINISTER.



PEOPLE.



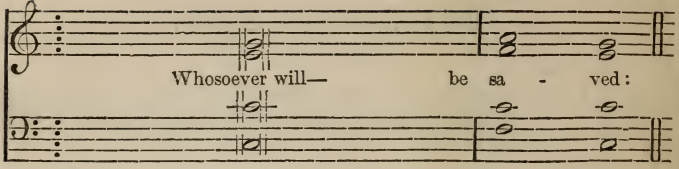
I believe in God the Father Almighty,
Ma- -ker of heaven and earth:

And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suf- -fered under Pontius Pilate,
Was crucified, dead, and buried,
He descended into hell;
The third day he rose again from the dead,
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;
The holy Catholic Church;
The Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the Body,
And the Life everlasting. Amen.

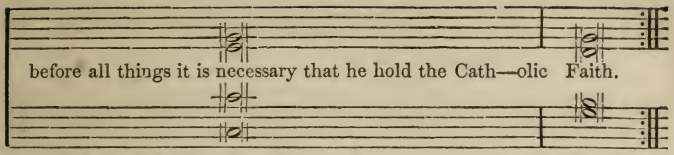
¶ *At* Matins *upon these Feasts;* Christmas-Day, *the* Epiphany, S. Matthias, Easter-Day, Ascension-Day, Whit-Sunday, S. John Baptist, S. James, S. Bartholomew, S. Matthew, SS. Simon *and* Jude, S. Andrew *and* Trinity-Sunday; *instead of the* Apostles' Creed,

The Creed of

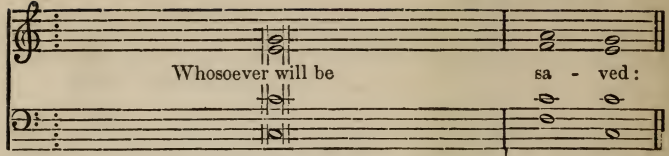


Which Faith, except every one do keep whole— and	unde- -filed:
And the Catholic Faith—	is this:
Neither confounding— . . . . the	Per- -sons:
For there is one Person of the Father,— . an-	-other of the Son:
But the Godhead of the Father, of the Son. & of the Holy Ghost—is	all one:
Such as the Father is,—	such is the Son:
The Father uncreate,— . . . . the	Son uncre- -ate:
The Father incomprehensible, the Son— incompre-	-hensi- -ble:
The Father eternal,— . . . . the	Son e- -ternal:
And yet they are not—	three e- -ternals;
As also there are not three incomprehensibles, nor three—uncre-	-a- -ted:
So likewise the Father is Almighty,— . the	Son Al- -mighty:
And yet they are not— . . .	three Al- -mighties:
So the Father is God,— . . . . the	Son is God;
And yet they are not—	three Gods:
So likewise the Father is Lord,— . the	Son Lord:
And yet not—	three Lords:
For like as we are compelled by the Christian— .	veri- -ty:
So we are forbidden by the Catholic— . Re-	-li- -gion:
The Father— . . . . . is	made of none:
The Son is of the Father—	a- -lone:
The Holy Ghost is of the Father— . and	of the Son:
So there is one Father, not three Fathers; one Son,—not	three Sons:
And in this Trinity none is afore,— . . or	after other:
But the whole three Persons are co-eternal— to-	-ge- -ther:
So that in all things,— . . . as is a-	-fore- said:
He therefore that will— . . . be	sa- -ved:
Furthermore, it is necessary to everlasting— . sal-	-va- -tion:
For the right Faith is, that we believe— . and	con- -fess:
God, of the substance of the Father, begotten be-	-fore the worlds:
Perfect God,— . . . . and	perfect Man:
Equal to the Father, as touching— . His	God- -head:
Who, although He be God . . .	and Man:
One; not by conversion of the Godhead— .	into flesh:
One altogether; not by confusion— . . of	Sub- -stance:
For as the reasonable soul and flesh— . . is	one Man:
Who suffered for our— . . . sal-	-va- -tion:
He ascended into heaven, He sitteth on the right hand of the Father,	God Al- -mighty:
At whose coming all men shall rise again—with their	bo- -dies:
And they that have done good shall go into life—ever	-last- -ing:
This— . . . . . is the	Catholic Faith:
Glory be to the Father,—	and to the Son:
As it was in the beginning, is now, and ever—	shall be:

S. Athanasius.



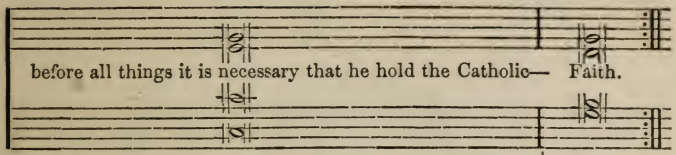
without doubt he shall perish— . . . . ever-	-lastingly.
that we worship one God in Trinity, and Trinity— . in	Unity.
nor dividing— . . . . . the	Substance.
and another of the Ho- — . . . . -ly	Ghost.
the Glory equal, the Majesty co- — . . . . -e-	-ternal.
and such is the Ho- — . . . . . -ly	Ghost.
and the Holy Ghost— . . . uncre-	-ate.
and the Holy Ghost— . . . incompre-	-hensible.
and the Holy Ghost— . . . . . e-	-ternal.
but—	one eternal
but one uncreated, and one— . . . incompre-	-hensible.
and the Holy Ghost— . . . . . Al-	-mighty.
but—	one Almighty
and the Holy Ghost— . . . . . is	God.
but—	one God.
and the Holy Ghost—	Lord.
but—	one Lord.
to acknowledge every Person by Himself to be God— and	Lord ;
to say, There be three Gods, or three— . . .	Lords.
neither created, nor— . . . . . be-	-gotten.
not made, nor created, but— . . . be-	-gotten.
neither made, nor created, nor begotten,— . but pro-	-ceeding.
one Holy Ghost, not three— . . . Holy	Ghosts.
none is greater, or less— . . . than an-	-other ;
and co- —	-equal.
the Unity in Trinity, and the Trinity in Unity is to be—	worshipped.
must thus think— . . . . of the	Trinity.
that he also believe rightly the Incarnation of our Lord Je—sus	Christ.
that our Lord Jesus Christ, the Son of God, is God— . and	Man ;
and Man, of the Substance of His Mother, born— . in the	world ;
of a reasonable soul and human flesh— . . sub-	-sisting ;
and inferior to the Father, as touching— . . His	Manhood.
yet He is not two, but one—	Christ ;
but by taking of the Manhood— . . . into	God ;
but by unity— . . . . . of	Person.
so God and Man is one—	Christ ;
descended into hell, rose again the third day— from the	dead.
from whence He shall come to judge the quick— and the	dead.
and shall give account for their own— . .	works.
and they that have done evil into everlast— . -ing	fire.
which except a man believe faithfully, he cannot— . be	saved.
and to the Ho- — . . . . . -ly	Ghost
world without end. A- —	-men.



Which Faith, except every one do keep whole and un—de-	-fi- -led :
And the Catholic Faith— . . . . is	this :
Neither confounding— . . . . . the	Per- -sons :
For there is one Person of the Father, another— of the	Son :
But the Godhead of the Father, of the Son, & of the Holy Ghost—is all	one :
Such as the Father is, such— . . is the	Son :
The Father uncreate, the Son— . . uncre-	-ate :
The Father incomprehensible, the Son— incompre-	-hensi- -ble :
The Father eternal,— . . . . . the	Son e- -ternal :
And yet They are not three— . . . . e-	-ter- -nals :
As also there are not three incomprehensibles, nor three—uncre-	-a- -ted :
So likewise the Father is Almighty,— . . . the	Son Al- -mighty :
And yet They are not three— . . Al-	-migh- -ties :
So the Father is God, the Son— . . . . is	God :
And yet They are not three	Gods :
So likewise the Father is Lord, the Son— . .	Lord :
And yet not three—	Lords :
For like as we are compelled by the Christian— .	veri- -ty :
So are we forbidden by the Catholic— . Re-	-li- -gion :
The Father is made— . . . . . of	none :
The Son is of the Father— . . . . a-	-lone :
The Holy Ghost is of the Father, and— . . of the	Son :
So there is one Father, not three Fathers; one Son, not three—	Sons :
And in this Trinity none is afore,— . . or	after other :
But the whole three Persons are co-eternal— . to-	-ge- -ther :
So that in all things,— . . . as is a-	-fore- -said :
He therefore, that will be—	sa- -ved :
Furthermore, it is necessary to everlasting— . sal-	-va- -tion :
For the right Faith is, that we believe— and con-	-fess :
God—of the Substance of the Father, begotten before—the	worlds :
Perfect God, and per- — . . . -fect	Man :
Equal to the Father, as touching— . His	God- -head :
Who although He be God,— . . and	Man :
One; not by conversion of the Godhead— . into	flesh :
One altogether; not by confusion— . . of	Sub- -stance :
For as the reasonable soul and flesh is one— .	man :
Who suffered for our— . . . sal-	-va- -tion :
He ascended into heaven, He sitteth on the right hand of the Father,	God Al- -mighty :
At whose coming all men shall rise again— with their	bo- -dies :
And they that have done good shall go into life— ever-	-last- -ing ;
This is the Catholic—	Faith :
Glory be the Father, and— . . . . to the	Son :
As it was in the beginning, is now, and ever— . shall	be :

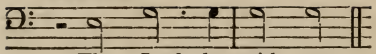
S. Athanasius.

(2nd Arrangement.)

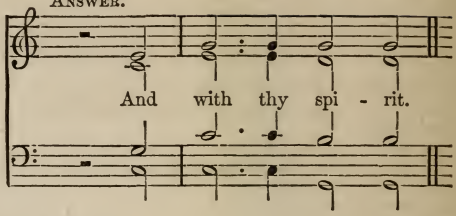


without doubt he shall perish— . . . . ever-	-lastingly.
that we worship one God in Trinity, and Trinity— . in	Unity.
nor dividing— . . . . . the	Substance.
and another of the Holy—	Ghost.
the Glory equal, the Majesty co- — . . . . -e-	-ternal.
and such is the Holy—	Ghost.
and the Holy Ghost— . . . . . uncre-	-ate.
and the Holy Ghost— . . . . incompre-	-hensible.
and the Holy Ghost— . . . . . e-	-ternal.
but one— . . . . . e-	-ternal.
but one uncreated, and one— . . incompre-	-hensible.
and the Holy Ghost— . . . . Al-	-mighty.
but one— . . . . . Al-	-mighty.
and the Holy Ghost— . . . . . is	God.
but one—	God.
and the Holy Ghost—	Lord.
but one—	Lord.
to acknowledge every Person by Himself to be God— and	Lord;
to say, There be three Gods, or three . . .	Lords.
neither created, nor— . . . . . be-	-gotten.
not made, nor created, but— . . . be-	-gotten.
neither made, nor created, nor begotten,— . but pro-	-ceeding.
one Holy Ghost, not three— . . . . Holy	Ghosts.
none is greater, or less— . . . . than an-	-other.
and co- —	-equal.
the Unity in Trinity, and the Trinity in Unity is to be—	worshipped.
must thus think— . . . . . of the	Trinity.
that he also believe rightly the Incarnation of our Lord Jesus—	Christ.
that our Lord Jesus Christ, the Son of God, is God,— and	Man;
and Man—of the Substance of His Mother, born— . in the	world;
of a reasonable soul, and human flesh— . . sub-	-sisting;
and inferior to the Father, as touching— . . His	Manhood.
yet He is not two, but one—	Christ;
but by taking of the Manhood— . . . . into	God;
but by unity— . . . . . of	Person.
so God and Man is one—	Christ.
descended into hell, rose again the third day— . from the	dead.
from whence He shall come to judge the quick— and the	dead.
and shall give account for their own— . . .	works.
and they that have done evil into everlasting . .	fire.
which, except a man believe faithfully, he cannot— . be	saved.
and to the Holy—	Ghost;
world without end. A- —	-men.

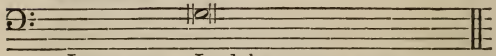
MINISTER.

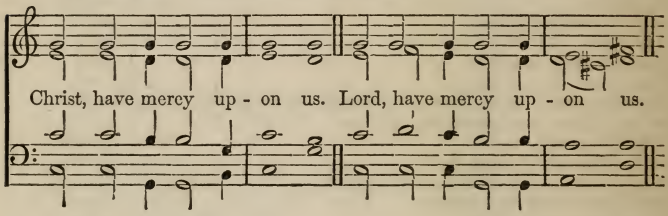


ANSWER.

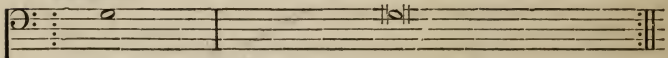


MINISTER.

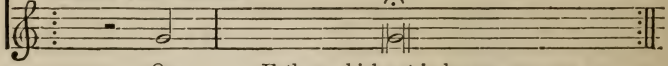




MINISTER.

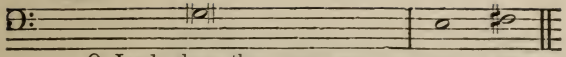


CLERKS AND PEOPLE.

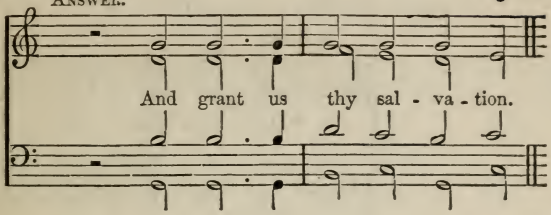


Our	Father, which art in heaven,
Hal-	-lowed be thy Name.
Thy	kingdom come.
Thy	will be done in earth, as it is in heaven.
Give	us this day our daily bread.
And	forgive us our trespasses,
As	we forgive them that trespass against us.
And	lead us not into temptation ;
But	deliver us from evil. Amen.

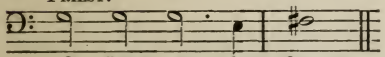
PRIEST.



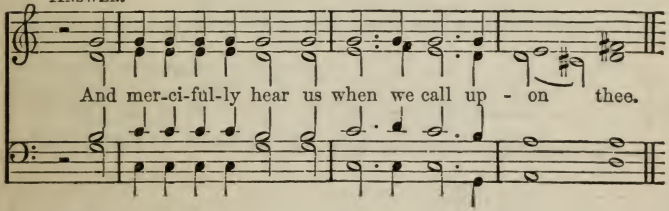
ANSWER.



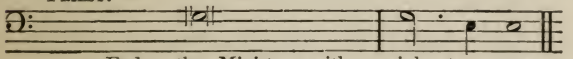
PRIEST.



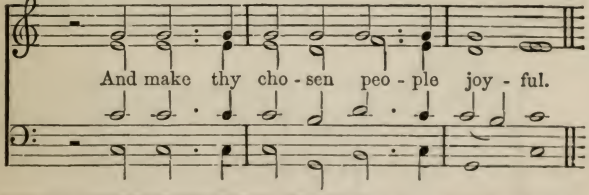
ANSWER.



PRIEST.

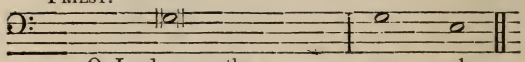


ANSWER.

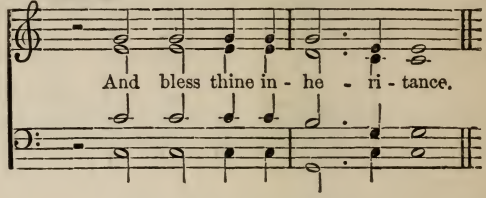


* The following Responses are given in another form, at page 17, for Days which are not Festivals.

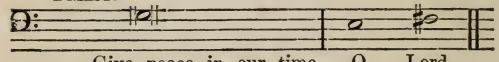
PRIEST.



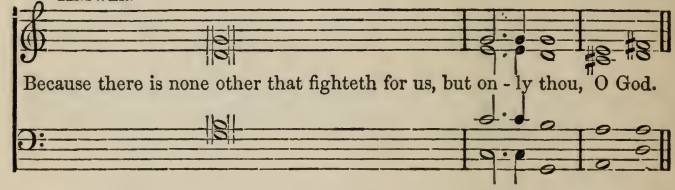
ANSWER.



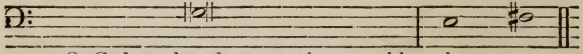
PRIEST.



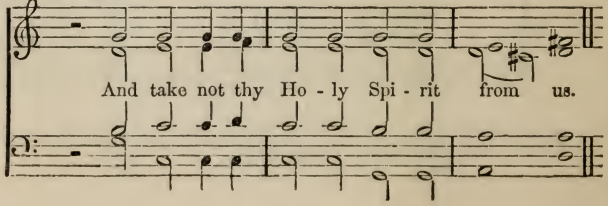
ANSWER.



PRIEST.

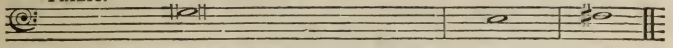


ANSWER.



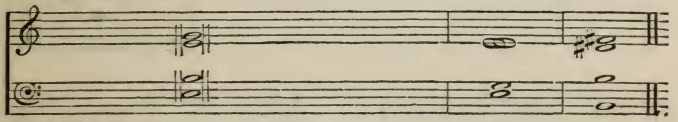
¶ *The preceding Responses in a simple form for Ordinary Days.*

PRIEST.

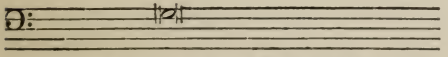


O Lord, shew thy mercy : : : up- on us;
O Lord, save . . . . . the Queen;
Endue thy Ministers with . righ- teousness;
O Lord, save thy . . . peo- ple;
Give peace in our time . . . O Lord;
O God, make clean our hearts . with- in us;

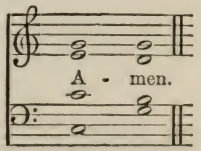
ANSWER.



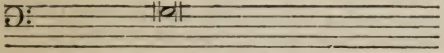
And grant us thy salva- . . . . . tion.
And mercifully hear us when we call . . . up- on thee.
And make thy chosen people . . . . . joy- ful.
And bless thine . . . . . inhe- ritance.
Because there is none other that fighteth for us, but only thou O God.
And take not thy Holy Spirit . . . . from us.



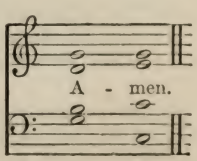
The Collect or Collects for the Day.
The First Daily Collect.



A - men.



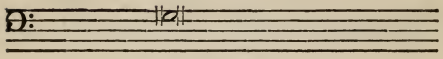
The Second Daily Collect.



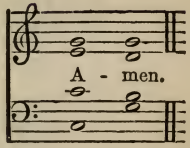
A - men.

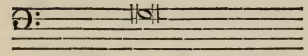
The Anthem.

¶ *Upon days when the Litany is sung, here end* Matins.

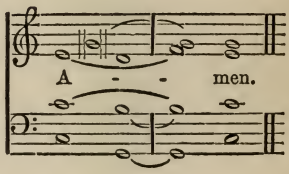


The remaining Prayers.

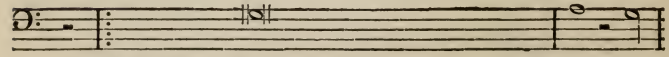




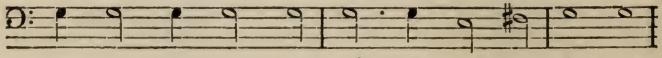
The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.



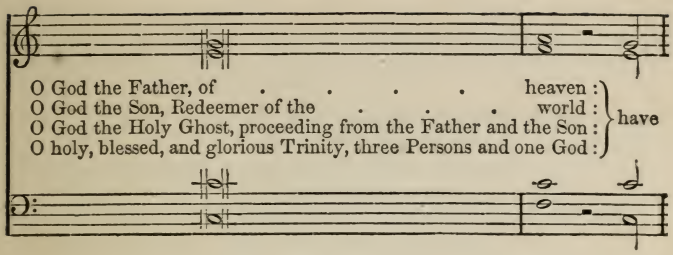
The Litany.

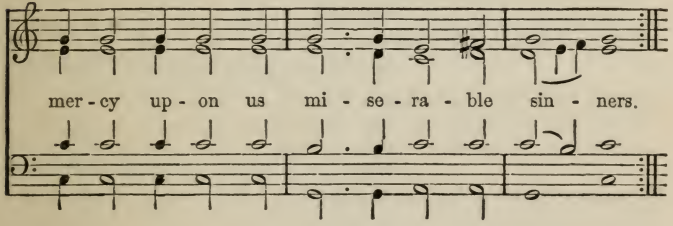


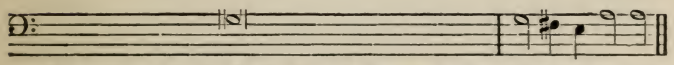
O God the Father, of . . . . heaven :
O God the Son, Redeemer of the . . . world :
O God the Holy Ghost, proceeding from the Father and the Son :
O holy, blessed, and glorious Trinity, three Persons and one God : } have

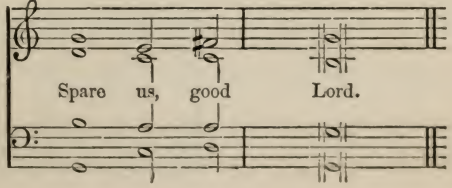


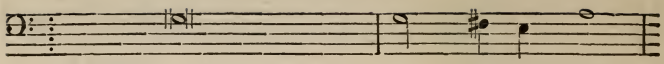
mer - cy up - on us mi - se - ra - ble sin - ners.


O God the Father, of . . . . . heaven :
O God the Son, Redeemer of the . . . . world :
O God the Holy Ghost, proceeding from the Father and the Son :
O holy, blessed, and glorious Trinity, three Persons and one God :
have

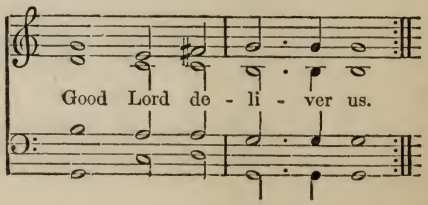

mer - cy up - on us mi - se - ra - ble sin - ners.

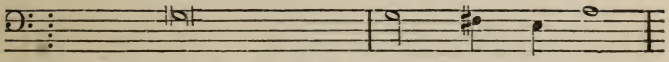

Remember not, ... and be not angry with us for e - ver.


Spare us, good Lord.

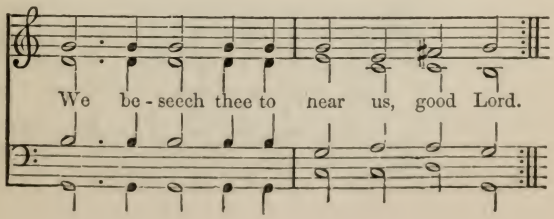


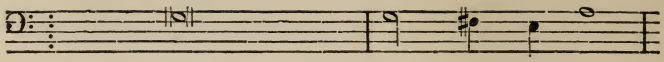
From all evil and mischief; from sin, from
the crafts and assaults of the devil; from
thy wrath, and from ever- last- ing dam- nation,
From all blindness of heart; from pride,
vain-glory, and hypocrisy; from envy,
hatred, and malice, and all un- chari-table-ness,
From fornication, and all other deadly sin;
and from all the deceits of the world, the flesh, and the devil,
From lightning and tempest; from plague,
pestilence, and famine; from battle and
murder, and from sud- den death,
From all sedition, privy conspiracy, and re-
bellion; from all false doctrine, heresy,
and schism; from hardness of heart, and
contempt of thy Word and Com- mandment,
By the mystery of thy holy Incarnation; by
thy holy Nativity and Circumcision; by
thy Baptism, Fasting and Temp-tation,
By thine Agony and bloody Sweat; by
thy Cross and Passion; by thy precious
Death and Burial; by thy glorious Resur-
rection and Ascension; and by the coming of the Ho- ly Ghost;
In all time of our tribulation; in all time
of our wealth; in the hour of death, and in the day of judgment,



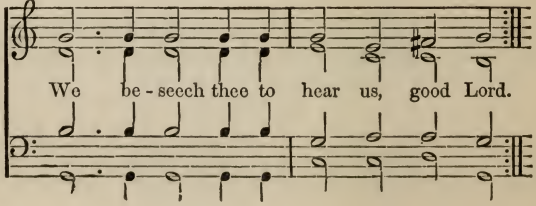


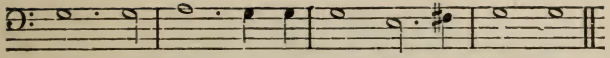
We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;
That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant, VICTORIA, our most gracious Queen and Governor
That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;
That it may please thee to be her defender and keeper, giving her the victory over all her enemies;
That it may please thee to bless and preserve ALBERT EDWARD, Prince of Wales, the Princess of Wales, and all the Roy- al Family;
That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and shew it ac- cordingly;
That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and un- der- standing;
That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to main- tain truth;
That it may please thee to bless and . keep all thy people;
That it may please thee to give to all nations unity, peace and concord;
That it may please thee to give us an heart to love and dread thee, and diligently to live after thy com-mandments;

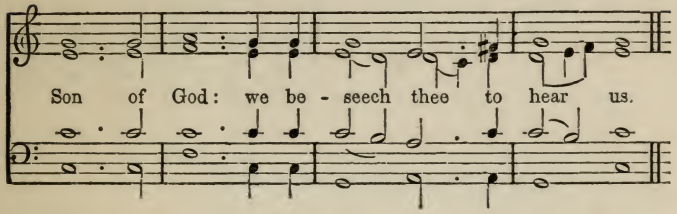


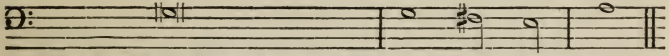


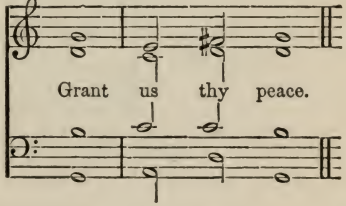
That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;
That it may please thee to bring into the way of truth all such as have erred, and are de- ceived;
That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;
That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tri- bu- lation;
That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all priso- ners and captives;
That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and op- pressed;
That it may please thee to have . mercy up- on all men;
That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;
That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may en- joy them;
That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy ho- ly Word;

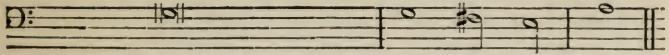


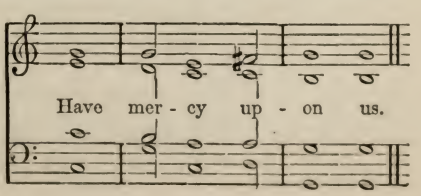

Son of God: we be-seech thee to hear us.

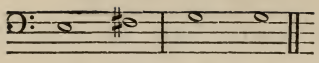

Son of God: we be-seech thee to hear us.

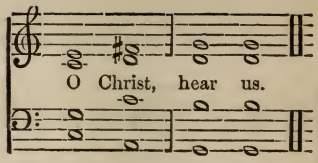

O Lamb of God: that takest away the sins of the world;

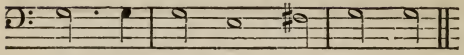

Grant us thy peace.

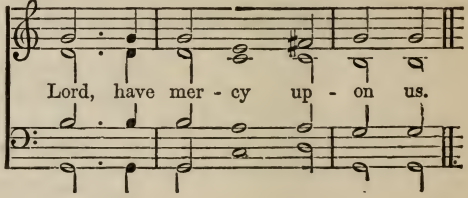

O Lamb of God: that takest away the sins of the world;

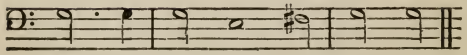

Have mer-cy up-on us.

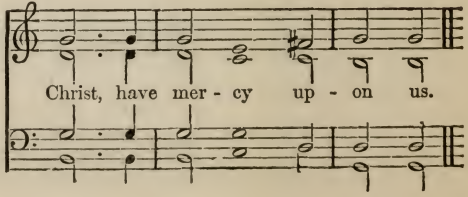

O Christ, hear us.

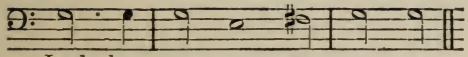

O Christ, hear us.


Lord, have mer - cy up - on us.

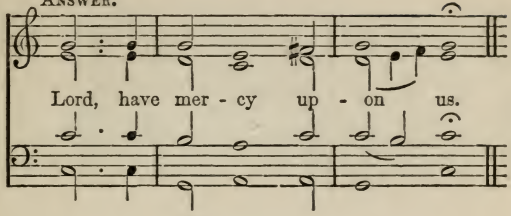

Lord, have mer - cy up - on us.


Christ, have mer - cy up - on us.

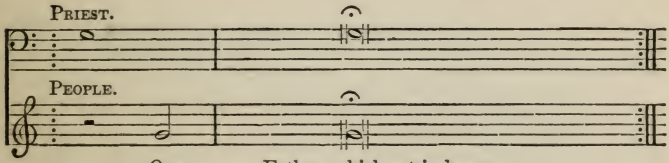

Christ, have mer - cy up - on us.



ANSWER.

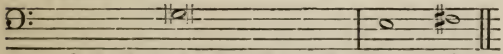


PRIEST.

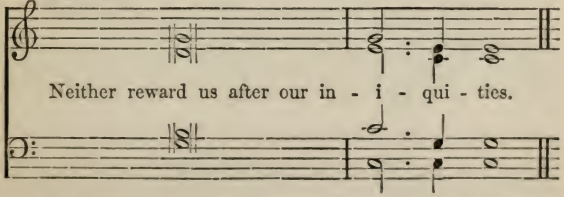


Our	Father, which art in heaven,
Hal-	-lowed be thy Name.
Thy	kingdom come.
Thy	will be done in earth, as it is in heaven.
Give	us this day our daily bread.
And	forgive us our trespasses,
As	we forgive them that trespass against us.
And	lead us not into temptation;
But	deliver us from evil. Amen.*

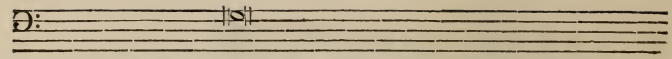
PRIEST.



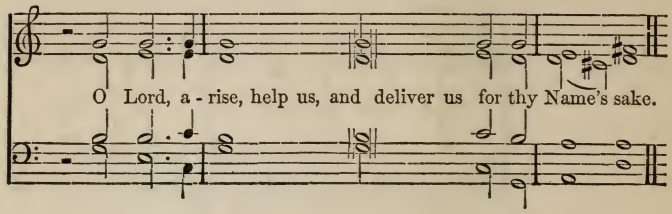
ANSWER.



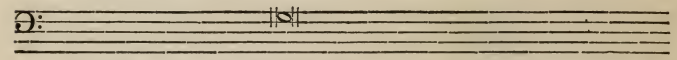
* The following Suffrages are given at page 29 in another form, for Days which are not Festivals.



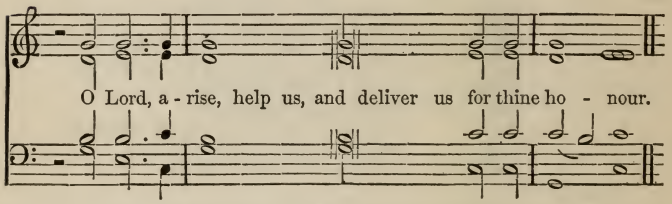
Let us pray. * * * * ; through Jesus Christ our Lord.



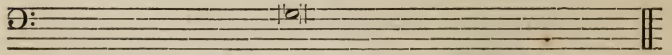
O Lord, a - rise, help us, and deliver us for thy Name's sake.



O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

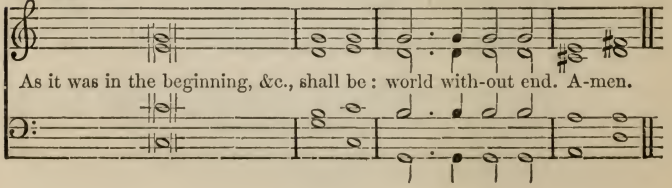


O Lord, a - rise, help us, and deliver us for thine ho - nour.

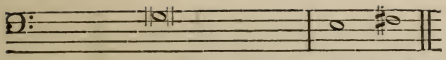


Glory be to the Father, and to the Son: and to the Holy Ghost;

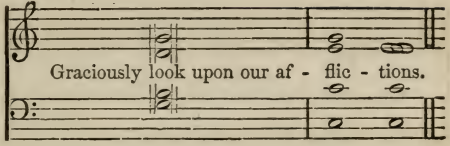
ANSWER.



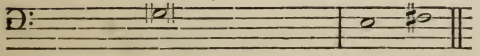
As it was in the beginning, &c., shall be: world with-out end. A-men.



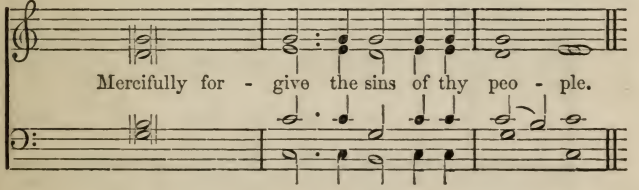
From our enemies defend us, O Christ.



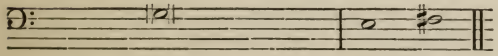
Graciously look upon our af - flic - tions.



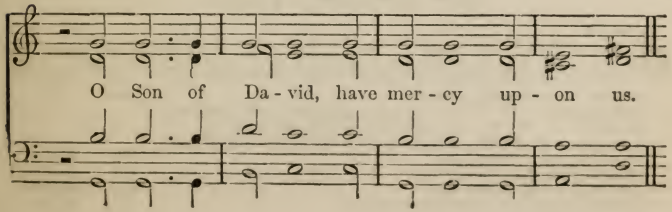
Pitifully behold the sorrows of our hearts.



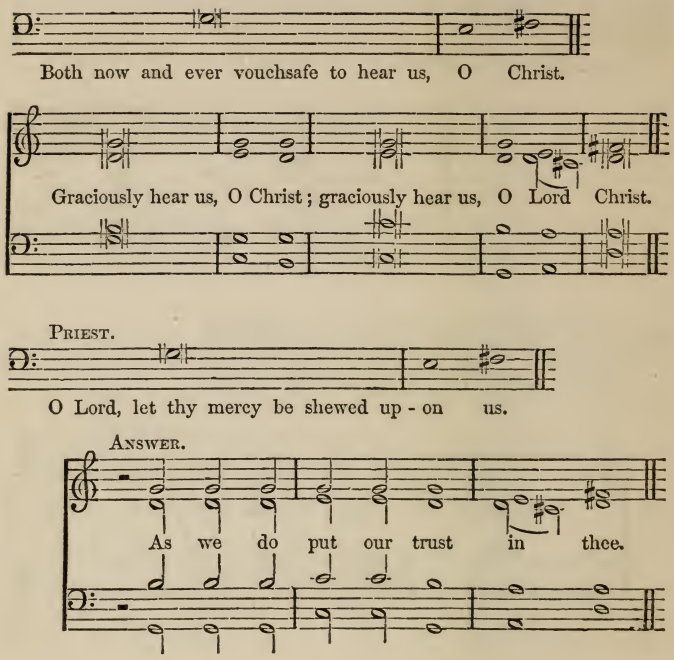
Mercifully for - give the sins of thy peo - ple.



Favourably with mercy hear our prayers.

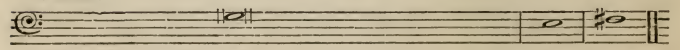


O Son of Da - vid, have mer - cy up - on us.



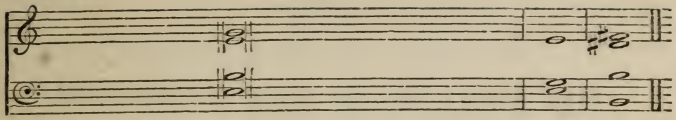
¶ *The latter Suffrages in a simple form for Ordinary Days.*

Priest.

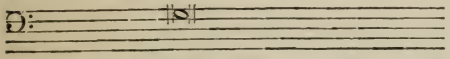


O Lord, deal not with us after . . . . . our sins.
Let us pray. * * * * through Jesus Christ our Lord.
O God, * * * * and in the old time before them.
Glory be to the Father, and to the Son: and to the Holy Ghost;
From our enemies defend us, ... O Christ.
Pitifully behold the sorrows of . . . . . our hearts.
Favourably with mercy hear . . . . our prayers.
Both now and ever vouchsafe to hear us, ... O Christ.
O Lord, let thy mercy be shewed up- . . -on us.

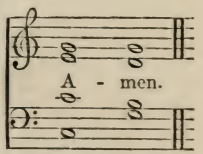
ANSWER.

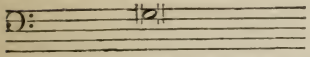


Neither reward us after our ini- . . . . . quities.
O Lord, arise, help us, and deliver us for thy . . . Name's sake.
O Lord, arise, help us, and deliver us for thine hon- . . . our.
As it was in the beginning, is now, and ever shall be: world without end. A- men.
Graciously look upon our afflic- . . . . . tions.
Mercifully forgive the sins of thy peo- . . . . . ple.
O Son of David, have mercy up- . . . . on us.
Graciously hear us, O Christ: graciously hear us, O . . . Lord Christ.
As we do put our trust . . . . . in thee.

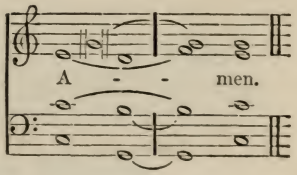


The remaining Prayers.



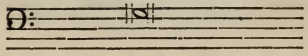


The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.



The Order for the Holy Communion.

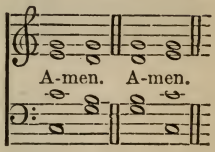
[Bishop, Dean, &c., or] Priest.



Our Father, * * * * * * * * * * *

* * * * * * * through Christ our Lord.

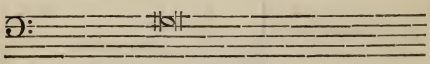
or, *



The Ten Commandments.

¶ *After each Commandment, the* Miserere, *to the usual Melodies.*

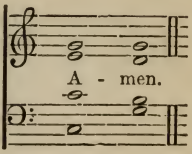
Priest.



Let us pray.

Collect for the Queen.

The Collect or Collects for the Day.

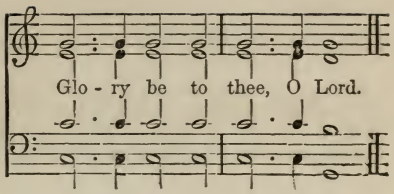


The Epistle.

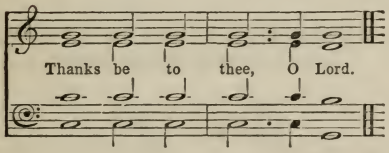
* Directions are given as to the use of this *Amen* in the Notes at the end of the large Edition of this work.

[PRIEST.

The holy Gospel is written in the — Chapter of — begining at the — Verse.]



The Gospel.



The Nicene Creed,

to be sung to a Service.

CURATE.

Declaration of Holy-days, or Fasting-days; Notice of the Communion; Publication of Banns of Marriage; and Reading of Briefs, Citations, and Excommunications.

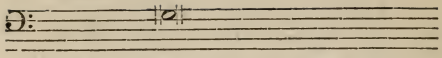
The Sermon, or Homily.

Upon the Sunday, or Holy-day, immediately preceding the Celebration of the Holy Communion,

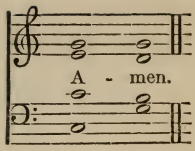
The Exhortation.

The Sentences at the Offertory.

PRIEST.

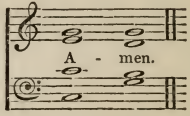


Let us pray for the whole state of Christ's Church militant here in earth. Almighty and ever-living God, * * * * Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

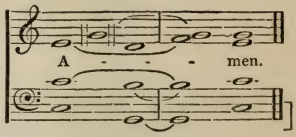


[*When there is no Communion, the Service ends with one or more of the appointed Collects, and the Blessing.*

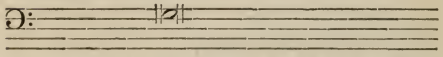
(After each Collect.)



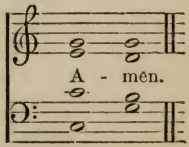
The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.



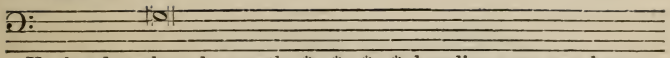
PRIEST.



Dearly beloved in the Lord, * * * * submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life.

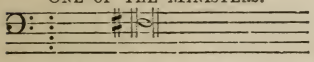


PRIEST.

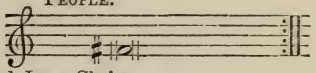


Ye that do truly and earnestly * * * * kneeling upon your knees.

ONE OF THE MINISTERS.

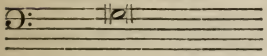


PEOPLE.

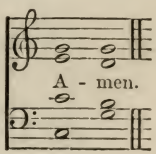


Almighty God, Father of our Lord Jesus Christ,
Maker of all things, Judge of all men;
We acknowledge and bewail our manifold sins and wickedness,
Which we, from time to time, most grievously have committed,
By thought, word, and deed,
Against thy Divine Majesty,
Provoking most justly thy wrath and indignation against us.
We do earnestly repent,
And are heartily sorry for these our misdoings;
The remembrance of them is grievous unto us;
The burden of them is intolerable.
Have mercy upon us,
Have mercy upon us, most merciful Father;
For thy Son our Lord Jesus Christ's sake,
Forgive us all that is past;
And grant that we may ever hereafter
Serve and please thee In newness of life,
To the honour and glory of thy Name;
Through Jesus Christ our Lord. Amen.

BISHOP or PRIEST.

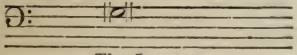


Almighty God, our heavenly Father, * * * * through Jesus Christ our Lord.



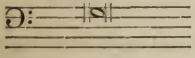
A - men.

PRIEST.



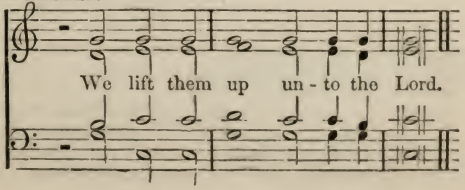
The Lessons.

PRIEST.



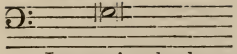
Lift up your hearts.

ANSWER.



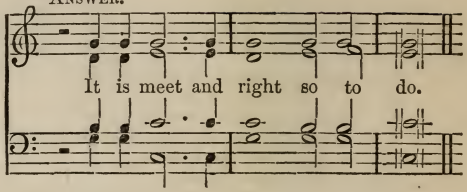
We lift them up un - to the Lord.

PRIEST.

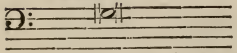


Let us give thanks unto our Lord God.

ANSWER.



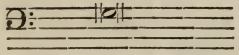
PRIEST.



It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

* *These words* [Holy Father] *are omitted on* Trinity-Sunday.

Proper Preface, *when one is appointed.*

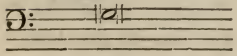


Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

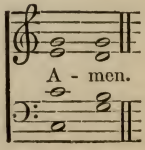
Sanctus,

to a Service.

PRIEST.



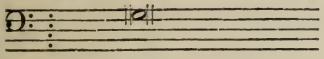
We do not presume to come to this thy Table, * * * and that we may evermore dwell in him, and he in us.
Almighty God, our heavenly Father, * * * Do this, as oft as ye shall drink it, in remembrance of me.



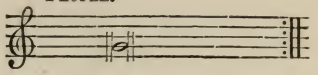
[A soft Symphony on the Organ during]

The Administration of the Communion.

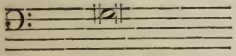
PRIEST.



PEOPLE.



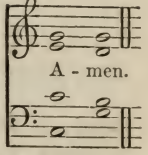
Our Father, which art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation ;
But deliver us from evil :
For thine is the kingdom, the power, and the glory,
For ever and ever. Amen.



O Lord and heavenly Father, * * * all honour and glory be unto thee, O Father Almighty, world without end.

Or,

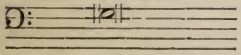
Almighty and everliving God, * * * be all honour and glory, world without end.



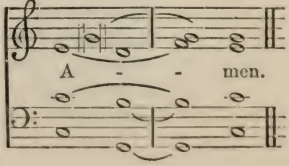
Gloria in Excelsis,

to be sung to a Service.

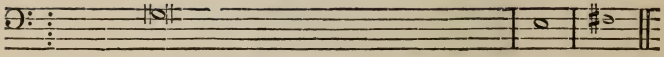
BISHOP OR PRIEST.



The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.



The Occasional



THE ORDER OF CONFIRMATION.

Bishop.	Our help is in the Name of . . .	the	Lord ;
	Blessed be the Name of . .	the	Lord ;
	Lord, hear	our	prayers.

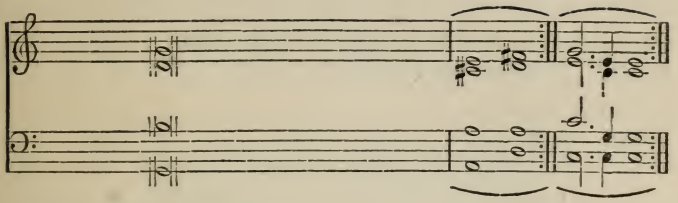
THE FORM OF SOLEMNIZATION OF MATRIMONY.

Priest.	Lord, have mercy up- . . .	on	us.
Minister.	Lord, have mercy up- . . .	on	us.
	Our Father, * * * * from evil. Amen.		
	O Lord, save thy servant, and thy hand-	maid ;	
	O Lord, send them help from thy ho- .	ly	place ;
	Be unto them a tower . . .	of	strength,
	O Lord, hear	our	prayer.

THE CHURCHING OF WOMEN.

Priest.	Let us pray. Lord, have mercy up- .	on	us.
	Our Father, * * * * ever and ever. Amen.		
Minister.	O Lord, save this woman thy ser- .	vant ;	
	Be thou to her a	strong	tower ;
	Lord, hear	our	prayer.

Services.

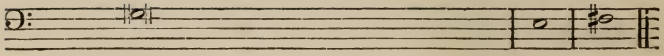


ANSWER. Who hath made heaven . . and earth.
Henceforth, world with- . . out end.
And let our cry come un- . . to thee.
[*The concluding* Amen, *as that at the end of the Communion, the rest, as at page* 34.]

ANSWER. Christ, have mercy up- . . on us.

[*With Minister, in unison.*]
ANSWER. Who put their trust . . . in thee.
And evermore de- . . fend them.
From the face of their . . . . . e-ne-my.
And let our cry come un- . to thee.
[*The* Amens *as at page* 34.]

Christ, have mercy upon us. Lord, have
mercy up- . . . . on us.
[*With the Priest, in unison.*]
ANSWER. Who putteth her trust . . in thee.
From the face of her . . . . . e-ne-my.
And let our cry come un- . . to thee.
[*The* Amens *as at page* 34.]



THE ORDER FOR THE BURIAL OF THE DEAD.

PRIEST. Lord, have mercy upon us.

A COMMINATION.

PRIEST. Brethren, in the Primitive Church * * * *; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.
Cursed is the man that maketh any carved or molten image, to worship it.
Cursed is he that curseth his father and mother.
Cursed is he that removeth his neighbour's land-mark.
Cursed is he that maketh the blind to go out of his way.
Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.
Cursed is he that smiteth his neighbour secretly.
Cursed is he that lieth with his neighbour's wife.
Cursed is he that taketh reward to slay the innocent.
Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.
Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.
Now seeing * * * * unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

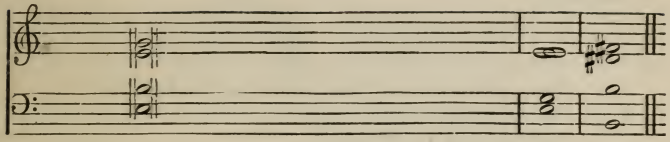
PRIEST & CLERKS. Psalm li.
Glory be to the Father, and to the Son: and to the Holy Ghost;

Lord, have mercy upon us.
Our Father, * * * * from evil. Amen.

MINISTER. O Lord, save thy ser- . . . vants;
Send unto them help from a- . . bove.
Help us, O God our Sa- . . . viour.

O Lord, hear . . . . our prayer.
Let us pray. * * * through Christ our Lord.
O most mighty God * * * * through Jesus Christ our Lord

Services.



Christ, have mercy upon us. Lord, have mercy up- on us.

ANSWER. Amen. [*In unison.*]
Amen.

Amen.

Amen.

Amen.
Amen.
Amen.
Amen.

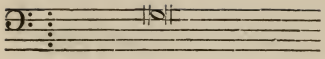
Amen.

Amen.

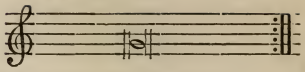
ANSWER. As it was in the beginning, is now, and ever shall
be : world without end. . . . A- men.
Christ, have mercy upon us. Lord have mercy up- on us.
[*In unison.*]
ANSWER. That put their trust . . . in thee.
And evermore mightily de- . . . fend them.
And for the glory of thy Name deliver us; be
merciful to us sinners for thy . . Name's sake.
And let our cry come un- . . . to thee.
Amen. [*In unison.*]

Amen.

MINISTER.

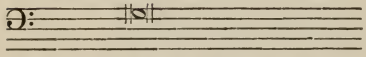


PEOPLE.



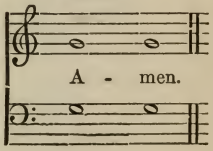
Turn thou us, O good Lord, and so shall we be turned.
Be favourable, O Lord,
Be favourable to thy people,
Who turn to thee in weeping, fasting, and praying.
For thou art a merciful God,
Full of compassion,
Long-suffering, and of great pity.
Thou sparest when we deserve punishment,
And in thy wrath thinkest upon mercy.
Spare thy people good Lord, spare them,
And let not thine heritage be brought to confusion.
Hear us, O Lord, for thy mercy is great,
And after the multitude of thy mercies look upon us;
Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

MINISTER.



The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore.

PEOPLE.



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